

“The Communicative Power Of Narrative: Empathy and the pursuit of Social Justice”

ABSTRACT

Communication throughout human history reflects our natural desire to build communities utilizing sharing and connection. By considering the evolution of communication from the viewpoint of the year 2025, this paper shows the enduring relevance of storytelling by linking ancient methods with contemporary narratives. Set against the turmoil in Kashmir, Shenaz Bashir's novel *The Half Mother* is a major illustration of how literature can convey courage, uniqueness, and communal tragedy. The narrative elegantly shows how communication may empower underprivileged voices and highlight stories ignored in disaster areas. By combining historical research, literary criticism, and social perspectives, this paper explores the strength of narrative as a weapon for emotional healing and rebellion. Key results highlight the novel's capacity to foster awareness and empathy by showing how narrative may bridge gaps and sustain shared memory. The study also emphasizes how literature may challenge prevalent myths and advocate for social fairness. Although the research offers some good observations, it acknowledges some restrictions, including the fact that it only examines one work of literature and the particular geographical context in which it was created. This weakness emphasizes the need for more thorough comparative research on literature from several conflict-affected locations to improve our understanding of the role of communication in fostering societal change. Future research should look at how new media could increase underrepresented viewpoints by closing the gap between digital storytelling's historical origins and its modern developments. The findings indicate that to understand how communication affects society, one must integrate literary and historical points of view. Utilizing an examination of *The Half Mother*, this study emphasizes the capacity of story to promote understanding, compassion, and open-mindedness, hence enabling a fairer and loving worldwide society by closing societal divides..

Keywords: the history of communication, underrepresented voices, social change, emotional healing, and conflict

INTRODUCTION

In particular in war zones, Shahnaz Bashir's *Half Mother* provides a potent prism through which to view how communication has changed and is still changing the formation of individual and group identities. Many people's voices have been muffled or muted due to the use of communication as a tool of control in historical contexts such as war, colonization, and state repression. Fear,

35 governmental restrictions, and personal pain all contribute to Haleema's forced silence in Half
36 Mother, which mirrors the wider constraints of communication during times of conflict. When
37 speaking out is risky, the book shows that people find other ways to express themselves, like
38 storytelling, rituals of grieving, or subtle acts of rebellion. Although it is possible to stifle
39 communication, it is nevertheless a potent force. Through digital activism and alternative media,
40 historically oppressed voices continue to reverberate, drawing inspiration from underground
41 literature, oral traditions, and resistance movements. New forms of communication, power and
42 constraints emerge in the 2025 digital and social media ecosystem. Internet blackouts, surveillance,
43 and algorithmic suppression are ways that modern authorities use to stifle dissent, similar to how
44 repressive regimes used to control narratives through propaganda and censorship. But there are new
45 kinds of resistance that technology has made possible. In a 2025 setting for Half Mother, Haleema
46 could follow in the footsteps of families of the missing by using citizen journalism, encrypted
47 communications, or online activism to make her voice heard. While methods of communication
48 may have changed, the novel's central conflict over who gets to tell the story has not. The power of
49 speech in times of war is double-edged: it may shape not just personal loss but also group
50 consciousness and the way the past is remembered.

51 **"Deciphering the Past: The Origins and Study of Human Communication"**

52 Learn about the history of humankind's earliest attempts at communicating via rudimentary ways
53 here. The ancient world's inhabitants communicated via nonverbal means, such as cave paintings,
54 signs, and signals, rather than a written language or script. Dating back thousands of years, the cave
55 paintings are among the earliest known means of communication. Rather than being only artistic
56 expressions, these pictures conveyed stories, information, and possibly even religious ideas through
57 depictions of animals, humans, and hunting situations. Smoke signals have a similar history of long-
58 distance communication, employed by several tribes across the globe. Despite their simplicity, these
59 signals served their purpose well in communicating danger, coordinating group activities, or
60 locating neighboring tribes. These ancient customs show how our ancestors were creative in their
61 attempts to overcome environmental barriers to communication and how fundamental it is for
62 humans to want to connect. However, a theoretical paradigm shift toward cultural and critical
63 perspectives, which tended to historicize communication as a practice and an increase in the number
64 of historical studies occurred in the 1970s. Some of these pieces have their roots in the history of
65 journalism and newspapers that stretch back to the 1800s. Harold Innis and Marshall McLuhan laid
66 the groundwork for the seminal field of media history in Canada, which others have built upon. As
67 a tradition devoted to seeing ideas as byproducts of historical processes and social practices
68 inscribed inside specific social formations, Marxism was also greatly influential. Communication

69 history was also fueled by the rhetorical branch of speech communication, which had long made
70 historical speeches a primary focus of research. Studies of communication, such as the printing
71 press and conversation, were also popular among historians in the 1980s and 1970s. A more
72 cohesive and clearly defined area of research, communication history, has emerged in the past
73 decade. Another angle to consider is the history of implicit communication, which functions even in
74 the absence of fully formed conceptions of communication. Everything that has ever been done to
75 study or depict historical concepts, methods, tools, organizations, events, or means of
76 communication is part of it. From this vantage point, we can see the vast and culturally diverse
77 history of communication, which encompasses practices like depicting human speech, divine
78 pronouncements, and migrations from bygone eras. The history of implicit communication is deeply
79 rooted in the European rhetorical tradition, which emerged from Greek and Roman antiquity and
80 expanded across European empires through colonization. Historiography was considered a
81 rhetorical genre in and of itself, and there was a long history of re-creating speeches for academic or
82 historical purposes. From the indigenous peoples of the Americas to ancient China and India, there
83 are comparable, though less organized, traditions of reenacting speeches from bygone eras
84 (Kennedy, 1998).

85 **"Echoes of Silence: Communication, Grief, and Resistance"**

86 Throughout history, and especially since the 1960s, the ability to remain silent has been crucial to
87 effective communication. Hymes posits that there are three components to linguistic competence:
88 knowledge, ability, and practical application (1967; 1972). Silence may allow for the building of
89 information and skill, but it is not always indicative of real language use. Because of internalization
90 and private discourse, the line between silent and spoken communication is not always black and
91 white. Silent self-talk, whether in the form of a whisper or more overt forms of verbal and written
92 regulation (John, 1997), can be a valuable tool for future interactions. Although silence is known to
93 play a part in language monitoring, its precise role in communication strategy development is yet
94 unknown. Research on second language acquisition has mainly ignored strategic competence,
95 which is the capacity to compensate for verbal communication difficulties and make plans for
96 conversations through self-directed speech and silent observation (Canale & Swan, 1980; Bachman
97 & Palmer, 1996). Shahnaz Bashir's *Half Mother* brilliantly reflects this intricate relationship
98 between speech, internalisation, and silence. Silence, for the novel's heroine Haleema, is more than
99 simply the lack of sound; it is also a potent tool for navigating loss, strength, and self-discovery in
100 the violent terrain of Kashmir. Forcible stillness becomes a place of resistance and survival for
101 Haleema, just as it does in the invisible but crucial process of learning a language. Her questions
102 and pain that she does not ask illustrate the purposeful use of silence in communication, whether as
103 a defense mechanism, a means of contemplation, or an obstruction to the truth. Silence, like speech,

104 is never really empty; rather, it is an active and complicated kind of communication; much as
105 second-language learners absorb speech before externalizing it, Haleema's inner monologue and
106 unspoken problems build her narrative.

107

108 **The Price of Silence: From Orwell's Dystopia to the Tragedy of Kashmir**

109 The idea of "Newspeak," a Party-created language meant to stifle free speech, was first established
110 in Orwell's 1984. Newspeak successfully limits the kinds of thoughts that people can contemplate
111 by making language simpler. It becomes increasingly difficult, if not impossible, for individuals to
112 express disagreement because words connected to rebellion or critical thinking are systematically
113 removed from the vernacular. Take the erasure of the word "freedom" and the idea of liberty as an
114 example. Because it discourages individuals from considering alternatives to Party ideology, this
115 linguistic manipulation is a potent instrument in the Party's control over the populace. The fact that
116 Orwell delves so deeply into the link between language and cognition is evident in his investigation
117 of language management. His claim that "if thought corrupts language, language can also corrupt
118 thought" emphasizes how influence and control can be cyclically maintained through language
119 manipulation. Orwell shows the internal conflict between wanting freedom and the stifling power of
120 language that limits even that potential through Winston Smith and other characters. At the heart of
121 Orwell's critique of totalitarianism is this power dynamic, which allows censorship to go well
122 beyond the stifling of speech and the banning of books and instead shapes reality itself. Half
123 Mother, by Shahnaz Bashir, examines a comparable issue of control through suppression and quiet;
124 the heroine, Haleema, fights against a distinct but no less oppressive force: the stillness brought
125 about by political strife and grief. Similar to 1984, the oppressed populations of Half Mother's
126 Kashmir are forcibly silenced, reducing the power of words. Winston Smith's fight against a system
127 that controls what can and cannot be uttered is mirrored in Haleema's desperate hunt for her
128 vanished kid. The institutional brutality in Haleema's universe promotes quiet as a tool of control,
129 just like Orwell's Party limits words to stifle thought. This makes resistance difficult, grieving
130 invisible, and justice unachievable. Authoritarian authority flourishes not just via physical
131 oppression but also via the manipulation of language and the silencing of voices, as the erasure of
132 reality in both tales demonstrates. Bashir emphasizes Orwell's warning through Haleema's anguish:
133 when language is controlled, reality is changed, and people are locked in a world where even
134 expressing their grief is outlawed.

135

136 **The Battle for Truth: War, Missing People, and Voices in the Dark**

137 Throughout human history, there has been a complex and interdependent connection between
138 technological progress and war. The effects of technological advancements on warfare have been
139 extensively studied by military historians and strategists; for example, the stirrup, gunpowder,
140 machine gun, tank, nuclear bomb, and so on are all well-known. On the other hand, developments
141 in communication technology have had an equally revolutionary impact, shaping the nature of
142 conflict and deciding relative advantage. As an example from the 20th century, the interplay
143 between the telephone system and the armies during World War I helped bring about the impasse in
144 the trenches. In addition to facilitating coordinated operations, the subsequent sclerotic fights were
145 exacerbated by the practice of running telephone wires along the trenches. Radio and radar were
146 revolutionary tools in World War II, the first wireless war, and countermeasures like the code-
147 breaking machines Ultra and Enigma gave the Allies a significant advantage that may have
148 determined the war's result. Along with the military's move to the airwaves came a shift to
149 maneuver warfare, and this was no accident. However, these were only communication assets that
150 fleets and armies could employ; they were not revolutionary in the sense that they threatened to
151 topple the existing government. They switched the advantage from one side to the other but mostly
152 helped the state's military and bureaucracy run more smoothly. Throughout the Cold War, studies of
153 the impact of television on the Vietnam War, the West's massive information campaign against the
154 Soviet bloc, and other related topics began to shift focus to broader social notions of
155 "communications" and the strategic implications of these ideas. Interestingly, when looking at the
156 connection between communications and warfare towards the close of the twentieth century, the
157 majority of American military analysts failed to grasp the wider consequences of communications
158 democratization and instead focused on the tactical strengths and weaknesses of the side with more
159 advanced technology. American military planners shifted their focus to transformation and the so-
160 called "Revolution in Military Affairs" in the 1990s as they became more conscious of the profound
161 changes occurring in information technology. According to the many interpretations of this term,
162 "net-centric warfare" refers to the use of modern communication technologies to conduct combat in
163 a "cleaner," more accurate, and more efficient manner. Netcentric operations were developed to
164 integrate military operations, drawing inspiration from the massive changes happening in the global
165 marketplace. This would allow every level of command, all the way down to the individual soldier,
166 to have a clear view of the battlefield. The objective was to avoid confrontation with the opponent
167 by using superior technology from afar and delivering it through sophisticated channels, ideally
168 before the enemy knew he was being targeted. There would be fewer casualties and the use of force
169 would be more precisely targeted and discriminated in this form of combat. It was designed to be
170 the pinnacle of contemporary just war theory, with pinpoint discrimination serving as a defining
171 feature of swift, effective, and even "clean" triumph. Drones are still widely used today, which
172 supports this idea. As Shahnaz Bashir's *Half Mother* demonstrates, however, conflicts persist under
173 the veneer of scientific progress and precision combat. The novel by Bashir provides a terrifying
174 depiction of the mental and emotional toll that war has on people, especially those who are left
175 behind, while military planners argue about who is more efficient and has better technology. *Half*
176 *Mother* depicts the quiet, grief, and erasure felt by innocent bystanders in the Kashmiri conflict
177 zone, where both the military and political unrest have left their mark. The Kashmiri people in *Half*
178 *Mother* are just like the soldiers in netcentric warfare: cut off from their reality and unable to speak
179 up about their pain because of political repression. Like modern combat, which avoids
180 confrontation, the novel's forced disappearances make the repercussions of violence seem
181 impersonal to the powerful while being very personal to the victims on the ground. Like the way
182 communication tools are often used to restrict narratives rather than liberate them, our protagonist

183 Haleema symbolizes this silent agony as she searches for her son in a world where information is
184 controlled, access is denied, and voices are purposely hushed. War, no matter how advanced
185 technology gets, is never "clean" or compassionate, and her struggle serves as a sobering reminder
186 of this. The use of digital intelligence or drones to conduct war from a distance does not negate the
187 human cost. The film *Half Mother* provides a stark contrast to the precise warfare language by
188 showing the ugly truths behind the efficiency jargon. It emphasizes that for individuals impacted,
189 war is not about tactics or improvements in communication, but rather about surviving, grieving,
190 and a never-ending quest for truth when silence is the only option.

191 **"Communication in Transition: A Multidisciplinary Perspective on the Historical and Digital**
192 **Development of "**

193 Although communication has been around for a very long time, studying it as a historical process is
194 something of a recent invention. Researchers in the field of communication history have used
195 theoretical frameworks from critical theory, media studies, and history to examine the development
196 of the medium. This development can be better understood with the help of Emanuel Kulczycki's
197 (2014) categorization of communication history into explicit and implicit forms. The development
198 of communication as a framework for understanding the world, which has ancient roots in different
199 civilizations but reached its full potential in the twentieth century, is crucial to the study of explicit
200 communication history. The growth of communication studies as an academic field, especially in
201 the decades following World War II, is consistent with this outlook. The 1970s saw a sea change as
202 theoretical frameworks that prioritized cultural and critical viewpoints and historical studies of
203 communication came to the fore. This change framed communication as a communal activity with
204 deep roots in the past. Communication studies were influenced by journalism and newspaper history
205 traditions that originated in the 19th century. The idea that communication technologies impact
206 social structures was further supported by Canadian media theorists like Marshall McLuhan and
207 Harold Innis, who were trailblazers in the field of media history. Communication history was also
208 impacted by the Marxian school, which considers ideas to be byproducts of social and historical
209 processes. One way the rhetorical tradition helped was by studying speeches from the past. This
210 was particularly true in the field of speech communication. Historians in the latter part of the
211 twentieth century broadened the field of communication history to include investigations into the
212 printing press and the power of speech to influence public opinion. Derived from classical Greek
213 and Roman rhetoric and carried on through the European colonial empires, the European rhetorical
214 tradition is among the most significant in the history of implicit communication. Reproducing
215 speeches for academic purposes and recording pivotal moments in history through narratives of
216 rhetorical analysis were also part of this practice. Rhetoriké was the old name for theories of
217 communication that saw human development over time. The function of rhetoric in differentiating
218 civilized (e.g., Athenians) from so-called barbarian (e.g., non-Athenian) peoples was highlighted by
219 the Greek philosopher and educator Isocrates in *Antidosis* (353 BCE). Subsequently, Aristotle
220 established rhetoric as an art form, defining persuasion as an innate human ability that could be
221 honed through practice. These concepts had an impact on the Romans, particularly Cicero, whose
222 55 BCE work *De Oratore* advocated for the ideal of eloquence as a means of integrating speech and

knowledge. Humanists of the Renaissance era continued to debate whether the ancients or the moderns were more skilled rhetoricians, tying the study of communication history to larger narratives about the rise or fall of civilization. These historical events shed light on the intersections of communication studies, rhetoric, media history, and social institutions from an interdisciplinary standpoint. Due to a lack of documentation, the field of communication history is constantly striving to broaden its scope to include non-Western rhetorical traditions. But the fact that cultural narratives and genesis stories concerning speaking are universal indicates that the history of communication is profoundly ingrained in human civilization regardless of time or place. Digital communication stands as a paradigm shift in human interaction, in contrast to more traditional forms of rhetorical expression. To communicate digitally is to engage in the practice of facilitating engagement through digital networks using digital technology, including but not limited to computers, mobile phones, and other digital devices. All sorts of media, from text and voice to video and images—and even 3D animation—are capable of conveying messages. From a human communicator's point of view, though, digital communication encompasses much more than data transmission. Digital communication technologies, which may convey information in a variety of formats, moderate this relationship (Tagg, 2015). She stresses that the behavior, rather than the technology, is what defines digital communication. With this view, building relationships, networks, and interactions takes precedence above content creation. As more and more platforms incorporate text, video, and interactive components, it becomes more difficult to separate digital communication from particular media types. The media and journalism are only two of many industries that have embraced digital technology to keep up with the rapidly expanding tide of online communication. To narrow the "digital divide"—the disparity between people who have access to and are proficient with digital technologies and those who do not—the public and corporate sectors are funding programs to teach digital skills. Two major issues in modern discourse on communication are digital inclusion (making sure everyone has access to digital technologies) and digital safety (keeping users secure when using the internet). Important cross-disciplinary topics emerge from a comparison of digital and historical communication. Understanding the development of communication as an art form and an academic field is greatly aided by studying media history, critical theory, and media studies. Harold Innis and Marshall McLuhan are two prominent figures in media history who have written extensively about how communication technologies have shaped human society. Many types of media impact how societies are structured and how long they last, according to Innis's "time-biased" and "space-biased" media theories. McLuhan's well-known claim that "the medium is the message" exemplifies how digital platforms and oral traditions both influence the structure of human interactions. Using these concepts as a foundation, digital media academics examine how communication practices have changed recently, including the influence of social media on public debate. Human contact is deeply rooted in history, as seen in the growth of communication from ancient rhetorical traditions to digital communication. Modern digital communication reconfigures engagement through virtual platforms, while classical rhetoric defined speech as vital to society. How communication methods have evolved and remained constant

262 throughout history highlights the impact of history on modern discourse. Ideology, social
263 ramifications, and power dynamics are the focus of critical communication techniques.
264 Communication, according to Marxism, is a byproduct of social formations in the past; media and
265 speech mirror larger political and economic systems. Similar worries about digital capitalism,
266 surveillance, and the commercialization of online exchanges also arise with digital communication.
267 Academics have voiced concerns about the influence of digital platforms on public discourse,
268 highlighting problems with data privacy, disinformation, and corporate censorship. Communication
269 studies are multidisciplinary because of the progression of communication from classical rhetoric to
270 digital contact. Media studies examine how communication has evolved due to technical
271 advancements, while historical viewpoints shed light on rhetoric's enduring impact on society.
272 Whether we're talking about new platforms or old rhetorical traditions, critical theory always finds
273 power structures ingrained in communication practices. Scholars can gain a greater understanding
274 of how communication changes due to cultural, technical, and political transitions if they combine
275 these methodologies. Interdisciplinary study is crucial for understanding the ramifications of digital
276 communication's ongoing transformation of human interaction. To better understand the evolution
277 of rhetorical traditions and the current state of digital media, scholars in the subject of
278 communication studies often consult other disciplines. One can gain a thorough grasp of
279 communication as a dynamic and ever-changing practice by examining how media history, rhetoric,
280 and critical analysis come together.

281 **"Echoes of the Missing: Interaction and Recollection in Half Mother".**
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283 Half Mother is Shahnaz Bashir's poignant tale of a mother's search for her kidnapped son in
284 Kashmir, a region torn apart by violence. In addition to being a deeply personal story of loss, her
285 journey eloquently illustrates the dual role of language in oppression and resistance throughout
286 history. Internet blackouts in Myanmar and Iran are only the latest example of a long history of
287 administrations trying to stifle dissent and dispel realities, which includes Nazi Germany's
288 censorship. Underground networks, literature, demonstrations, and digital activism have all shown
289 how communication, although restricted, may be used as a tool of resistance against injustice. This
290 paradox is exemplified by Haleema's fight, which demonstrates the historical interconnectedness
291 between the suppression of voices and their subsequent fight for redress. To control narratives and
292 create terror, authoritarian regimes have always exploited communication. While the relatives of
293 Gestapo detainees remained in the dark, Joseph Goebbels maintained strict control over the German
294 media during the Nazi era (Kershaw, 2008). Stalinist Russia followed a similar pattern, with
295 individuals seen as potential dangers to the system sent to gulags and their families ordered to
296 remain silent (Applebaum, 2003). The goal of these limitations was to limit people's capacity to
297 resist, not merely to limit their access to knowledge. This historical pattern is echoed in Haleema's
298 frantic quest for Imran, as she is silenced, refused answers, and left to negotiate a system meant to
299 obliterate her son's existence. Suppression was also a tactic used by apartheid South Africa, which
300 regulated the media and made it illegal for activists to communicate with one another (Biko, 1978).

301 Subterranean newspapers and clandestine radio transmissions, however, provided a means of
302 resistance that allowed the anti-apartheid movement to persist. In a similar vein, resistance groups
303 in Pinochet's Chile overcame media control to spread their messages through coded letters, graffiti,
304 and worldwide advocacy (Dinges, 2004). This is reflective of the resiliency witnessed in Kashmir,
305 where the relatives of the missing make use of art, demonstrations, and oral storytelling to keep
306 their loved ones' names in the public eye. This act of rebellion is exemplified by Haleema's pursuit
307 of truth in the face of state-imposed silence; her insistence on remembering Imran is a type of
308 resistance in and of itself. Governments still limit communication in the modern period to silence
309 criticism. Following the revocation of Kashmir's special status by the Indian government in 2019,
310 the region had one of the longest internet shutdowns in democratic history, separating families and
311 making it difficult for journalists to cover the story (Gettleman et al., 2019). To quell pro-
312 democracy demonstrations, the military in Myanmar has implemented internet blackouts on
313 multiple occasions; likewise, during revolts in Iran, the government has also blocked digital
314 communication (Freedom House, 2022). However, resistance evolves in tandem with
315 communication restrictions. Users in Kashmir have circumvented government restrictions by using
316 virtual private networks (VPNs), encrypted texting, and handwritten notes. Internet activists in
317 Myanmar and Iran have also used blockchain and satellite networks to disseminate information in
318 defiance of official crackdowns. Bashir portrays the profound emotional toll that enforced
319 disappearances take on societies as a whole and individuals like Haleema in *Half Mother*. Fear and
320 a lack of answers cause her to remain silent, which reflects her own and others' collective trauma. In
321 war zones, silence can speak louder than words; it can be a symbol of loss, injustice, and erasure.
322 Silent sit-ins, holding photographs, and black bands are common ways for families of the vanished
323 in Kashmir to express their anguish to a world that doesn't seem to care. The "Mothers of the Plaza
324 de Mayo" campaign in Argentina, which sought justice for their vanished children who had been
325 disappeared by the military dictatorship, exemplified how symbolic gestures and silence can be a
326 language of pain and resistance (Feitlowitz, 1998). Countering imposed silence in 2025 will be
327 largely accomplished through digital communication, especially in politically oppressed regions.
328 Even though governments still block access to the internet and social media, journalists and
329 activists have discovered new means to report the news. Even though some states have restricted
330 real-time communication, innovations like blockchain-based journalism, encrypted messaging apps,
331 and satellite internet access have made it possible. Activists in Kashmir are preventing the loss of
332 history by archiving testimonies and launching digital memory initiatives on decentralized
333 platforms, even if authorities there still monitor and censor narratives (Freedom House, 2024).
334 Finding no information about her kid, Haleema exemplifies a bygone era when people had little
335 choice except to keep quiet. Nevertheless, in this day of technology, even when oppressed, the
336 voiceless are able to be heard, preserving the memory of trauma and inspiring fresh forms of
337 resistance. At the end of the day, *Half Mother* shows that silence creates resistance and repression,
338 and that the battle to be heard is about justice, memory, and identity just as much as it is about being
339 heard.

"Striking a Balance: Ethics and Innovation in Digital Communication"

New ethical and technological concerns have emerged alongside the dissolution of geographical barriers brought about by the development of communication in the digital age, which has drastically changed human contact. Conventional means of communication, such as letters, phone calls, and television broadcasts, were the only options before the advent of digital technologies. Since then, the advent of the internet and social media has greatly increased the accessibility and speed of communication, paving the way for the rapid dissemination of information and the promotion of global discourse. The development of AI has also altered the nature of online discourse by standardizing the processes of content creation, data filtering, and news consumption. Chatbots and recommendation algorithms, which AI drives, improve efficiency but also promote echo chambers and filter bubbles by showing users mostly stuff that supports their current views (Pariser, 2011). Such biased reporting has the potential to widen existing gaps in understanding and prevent the open dissemination of alternative viewpoints. Ethical questions about data security, surveillance, and privacy arise when AI is used in communication. Questions about digital rights and individual freedom have arisen as a result of governments' and businesses' growing dependence on analytics powered by artificial intelligence to track online activities, frequently without users' knowledge or permission (Zuboff).2019 The capacity to create deepfake content and control digital interactions calls into question the veracity of human expression, even while AI has enhanced customized communication and corporate engagement. Emojis, acronyms, and algorithm-driven communications have all become ubiquitous, and this has changed the way people convey nuanced feelings and ideas. Although these tools streamline communication, they run the risk of reducing the complexity and depth of human contact. This means that it becomes more difficult to express genuine emotions and nuanced nuances in digital settings (Turkle, 2015). To prevent technology from being used for manipulative and misleading purposes, it is crucial to critically examine the ethical implications of AI-driven communication. Notwithstanding these obstacles, digital platforms nonetheless provide unparalleled chances for social participation and global connectivity. Through democratizing the flow of information and promoting cross-cultural encounters, social media has provided individuals and marginalized populations with a voice that was previously ignored by traditional media (Utami & Nurhayati, 2019). But everyone—individuals, businesses, and lawmakers—must do their part to keep online discourse ethical. Protecting the veracity of online discourse requires media literacy, accountable AI governance, and stronger anti-disinformation laws. To make sure that digital innovations improve the quality of human connection rather than diminish it, it is important to find a middle ground between efficiency and ethical responsibility as technology keeps changing.

CONCLUSION

The difficulties of communicating, especially during times of separation, grief, and emotional upheaval, are strikingly depicted in *Half Mother*. The book delves into how silence, broken stories, and lack of dialogue mold individual and communal pasts. The story shows how people deal with emotional and/or physical constraints on their expression through the protagonist's journey. A larger

379 historical truth is that individual narratives are frequently erased or distorted, and this fight for
 380 acknowledgment and voice is a reflection of that. In the communication scene of the year 2025,
 381 these issues are still very much alive and well. Although there are new avenues to share tales on
 382 digital platforms, there are also new challenges like digital erasure, algorithmic bias, and
 383 misinformation. Similar to how *Half Mother* shows how silence can be both a constraint and a
 384 strength, modern society also struggles with the dichotomy of being seen and unseen, being
 385 controlled and resistant, speaking out and keeping quiet. As we traverse new forms of storytelling
 386 and information exchange, the novel's examination of limited communication remains relevant. The
 387 impact of AI on storytelling and the amplification or underamplification of certain voices might be
 388 the subject of future investigation. Deplatforming, shadowbanning, or algorithmic decision-making
 389 that drowns out individuals or communities—the modern form of erasure known as "digital
 390 silence"—also needs further research. Researchers can learn more about how digital technologies
 391 are changing the fights for agency, memory, and voice by delving into these questions.

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